

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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12th Annual Report.

Concluded from p. 558.

PROGRESS OF CHILDREN AND YOUTH IN THE KNOWLEDGE OF THE SCRIPTURES.

It appears to be a custom in the Schools, to fix the attention of the Scholars on the chapters which they read, by frequent examinations on the subjects of those chapters; and to enlarge their knowledge of Scripture, by questions which require answers from other parts of the Sacred Volume.

On the fifth chapter of St. John's Gospel, the following examination took place. The answers given, may afford instruction to those who have always had the Bible.

I asked the meaning of the 24th verse: *He, that heareth my Word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* A Boy about thirteen years of age answered, "Jesus said, He that heareth my words, and believeth on God the Father, who sent me into this world, hath everlasting life." I asked what was everlasting life. He answered, "Heaven and glory for ever." I asked what was the meaning of not coming into condemnation; and he said, "Not to be condemned with the wicked to everlasting punishment; but to pass from death unto life, by believing in Jesus Christ." I again asked what was the *voice of the Son of God*, mentioned in the 25th verse. He answered, "the Scripture is the voice; and the dead in sins, that will hear the Scriptures which speak of Jesus, shall live for ever." I also asked who was the Son of Man mentioned in the 27th verse. He replied, "Jesus was the Son of Man." I said, "How can Jesus be the Son of God and the Son of Man." He answered, "Because he came from heaven he was the Son of God, and because he was born of the Jews he was the Son of man."

Of another School, where the Scholars were repeating the fifth, sixth, seventh, and eighth chapters to the Romans, the Visitor reports—

I asked them what they were reading. They told me, it was Paul's Epistle to the Romans—"What is an Epistle?" "A letter"—"Was he writing to all the people of Rome in general?" "No, but the believing church there"—"What is the meaning of the word Gospel?" "Good news, or glad tidings of great joy"—"What was that good news which the Gospel exhibited?"—"It was good news that Jesus Christ came into the world to save sinners, even the chief"—"Did he come to save none but sinners?" "None; for if any were without sin, they had no need of a Saviour. *There is none righteous, no not one.*" I then asked them if a person could not justify himself by good works, or by the works of the law. They answered, "If there had been a law that could give life, verily righteousness would come by the law." Many similar questions they answered without much difficulty.

On the first chapter to the Hebrews, a Visitor says—

I asked a boy, "Who was the brightness of his Father's glory?" He said, "Jesus Christ"—"Who purged the sins of the believing Hebrews?" "Jesus"—"At what time did he do this?" "When he was crucified"—"What is meant by the purging of our sins?"—"The forgiveness of them"—"Did he forgive any their sins but the Hebrews alone?" "Yes, every person that believes in him, he forgives their sins."

Of another School, the Visitor writes—

I caused them to read the fifth chapter of the Book of Revelation; and proposed many questions, which they answered tolerably well. When we had read as far as the verse where the *Lion of the Tribe of Judah* is mentioned, I asked them who he was. Two or three Boys answered, "Jesus Christ." I then asked them why he was called the *Lion of the Tribe of Judah*. They

answered, "Because he was the Deliverer, who would come of the Tribe of Judah." They were then asked what was his chief business in coming into the world? One boy answered, "To die for sinners—the just for the unjust, that he might bring us to God;" and further said, "To bear and fulfil the demands of that holy law, which was broken by us." Then he was asked, "Was there any thing left for man to do?" He answered, "That Christ was the end of the Law to every one who believeth;" and further said, "another Scripture tells us, that, when on the cross, he bowed his blessed head and gave up the ghost, and said, *It is finished.*" I then asked, "Where is Christ at this present time?" The Boy answered, that he was in heaven at his blessed Father's right hand, interceding for those whom he shed his blood to redeem: in proof of which he quoted that verse, *There is one mediator between God and man, the man Christ Jesus.* During the time that we were speaking, there were many of the neighbours present; and all seemed much rejoiced at what they heard.

We might multiply these extracts, but shall content ourselves with one more.

On one of my Scholars, a boy about twelve years of age, reading his lesson in the School, from Mark 1st, when he came to the seventh verse, I asked him "Who spake the words of that verse?" He said, "John the Baptist"—"Who is John the Baptist?" "A witness of the light"—"Of what light?" "The true light Jesus-Christ"—"Who is Jesus Christ?" "The Son of God"—"Why was he called Jesus Christ?" "Because he saves sinners"—"Are you a sinner?" "Yes, and every man living"—"How do you know that you are a sinner?" "Because I have broken the commandments of God"—"Perhaps every man did not break them, how then could all be sinners?" It is said in the Testament, *All have sinned, and come short of the glory of God;* and, in another place, *There is none righteous, no not one*—

"Then," said I, "as you are a sinner,

how do you expect to go to heaven, as sinners are not allowed to go there?" He answered, "It is said in the Testament, *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*"—I asked, "To whom should we confess our sins?" He said, "To Jesus Christ." I told him that it was true, and could be clearly seen in many parts of the Scripture, which I pointed out to him. I then asked him, "Do you think you shall be saved?" "I hope I shall"—"In what way do you expect it?" "It is said in the Scripture, *The blood of Christ cleanses us from all sin;* and also, that *he that believeth on Christ shall be saved:* and for this reason I hope I shall be saved by him." The Word of God is not returning unto him void; for babes are declaring his wonderful works!

Of an Adult Class, connected with one of the Schools, it is said—

There were twenty-two in the School. The major part of them are Roman Catholics, apparently between thirty and fifty years of age, that attend at leisure hours to learn to read Irish, and acquire a knowledge of the Scriptures. They in general paid great attention, except one man, who strongly opposed me, by saying that he understood and believed, that St. Peter was the surest foundation for sinners to build their hope of salvation on. He read from the 15th to the 20th verse of the sixteenth chapter of St. Matthew, and asked me who was the rock mentioned in the 18th verse. I replied, that St. Peter had already answered that question in the Scriptures. I then read the 11th and 12th verses of the Fourth of Acts; and the 6th, 7th, and 8th verses of the Second Chapter of the First Epistles of Peter, and added, that *other foundation can no man lay than that is laid, which is Jesus Christ,* which caused them with one accord to say (except the man who made the objection), "We know that it is unreasonable to expect salvation from man." Some of them added, "If even the Pope told us that heaven was to be obtained in any oth-

er way than by Jesus Christ alone, we would not believe him." They also reproved the man who opposed, by saying, "Was not Peter a sinner? Did not Jesus on one occasion call him Satan; Did he not deny Jesus? and of course the gates of hell prevailed against him. Did not Peter himself say, that Jesus was the corner-stone and sure rock? Was it not from Jesus alone that Peter found mercy? and why should any person be so weak or ignorant, as to expect mercy from any other? As St Peter remarked, that there was no other name given under heaven among men, whereby sinners should be saved, but the name of the Lord Jesus Christ." These expressions from them, gave me a great deal of pleasure, knowing that they had been in gross darkness until light appeared in this country, by the instrumentality of our Free Schools.

One of the Society's Correspondents writes—

I found a poor Roman Catholic, who could not speak a word of English. I asked him what was his hope of salvation. He answered, with tears of gratitude and joy, "My whole dependence for salvation is on Christ Jesus; who suffered and died for me, a poor sinner. I thought, some time ago, that the angels in heaven, the priest on the earth, and different other things were to save me; but, by hearing the Scriptures read as often as opportunity offered, I have learned a better and a surer way of salvation: for Jesus hath shed his blood, which it was not in the power of any other to do, for the transgressions of sinners."

(To be continued.)

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Professor Van Ess. Marburg, June 16, 1818.

The resolution of the committee of the British and Foreign Bible Society has made me happy beyond the power of expression. Now I shall be able to carry on the great work of God, to which his unmerited grace has called

me, a weak instrument, with means more commensurate with its vast extent, and to enlarge the sphere of my operations.

I see, already, in spirit mountains depart, hills remove, and a highway preparing for the increase of the word of God, both far and near; for He who has helped us will continue to bless his word and his work. Obstacles, which, like gigantic mountains, appal our eyes, are by him wafted out of sight; as a feather is breathed away, and as an atom vanishes before the wind.

From June, 1816, to June, 1818, there have been distributed by me 101,155 copies of my New Testament; and if the edition, with large print, had been ready a year sooner, 50,000 copies more would have been issued.*

It is my earnest request to the British and Foreign Bible Society, that they would enable me to have at all times at my disposal 36,000 copies of my Testament, half small and half large print, which, together with carriage and binding would cost about £2166 sterling. This sum I would entreat their generosity to assign in the name of Jesus Christ, for the salvation of immortal souls, in order that the work of God, which is also your work, may not for a moment be obstructed in its way to greater and wider extension.

Every thing which you have the goodness to communicate to me of the wonders which God has wrought by means of the Bible Society, has highly delighted me, and filled my heart with gratitude to God. Indeed, who is there that does not here observe the finger of God? He does wondrous things; praised be his name! That important prophecy—"The Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come"—is developing before our eyes. "Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

* To enable this indefatigable distributor to keep the stock of German Testaments required, the Committee of the British and Foreign Bible Society have voted him a further grant of £2000; he having previously distributed 233,341 copies!

I might have sent you a volume of copies of letters; but having had only one clerk in my office for these several days, he has been occupied with important correspondence; I have, therefore, made him copy but a few. However, the echo of every letter is this;—Fruits of Godliness, of repentance, of regeneration, of the knowledge of God and of Christ; comfort, peace, and consolation, are produced, every where, by this seed of God sown in hope. An altogether new spirit is observable in many schools among the children, through whom also the parents are made acquainted with this Book of Books. To thousands and thousands to whom the New Testament was before unknown, it has now become the greatest treasure, and the most precious jewel.

My church is frequented by many Jews, and numbers of them are fond of reading my New Testament.

Several pious ladies labour effectually in dispensing blessings by means of the New Testament, with which I furnish them.

—
*From the Rev. Dr. Robert Pinkerton.
Memel, July 10, 1818.*

Since I entered the government of Witepsk, not at a great distance from Polotsk, I have distributed about 70 copies of the Hebrew New Testament, among the Jews. I could have given away many hundred copies more, had I possessed them. In general, I first examined the person who made application for a copy, whether he was able to make use of it, by making him translate to me a few verses of the 5th chapter of St. Matthew, the 1st chapter of St. John, or the 1st chapter of the Hebrews; and when I found that he understood what he read, then I bestowed the precious gift. In several instances I was offered money for the copies. The number of those Jews who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and Wilna, is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it, an impel-

ling curiosity to read the doctrines of Christ and his Apostles, in the Hebrew language. One of them in the town of Borisoff, who had been in possession of a Hebrew Testament for some months before I came that way, told me, that having now read the greater part of the New Testament, they were capable of judging of its contents; and, though they could not yet agree with its doctrines in many parts, they were highly pleased with its morality.

Surely nothing is so well calculated to remove the prejudices of the Jews against our religion, as enabling them to understand it in its genuine purity and simplicity.

I have repeatedly reproached myself for having done so little in my former travels, for bringing the consolatory doctrines of the Gospel to the wards of the sick in hospitals, and the cells of criminals in prisons. It is true, at the formation of Societies, I have more than once recommended these abodes of distress and misery, as places which ought to share the first fruits of their benevolence; yet, *personally*, I have seldom been in any of them. But it is never too late to form a good resolution. On leaving St. Petersburg, the last time, I resolved to visit the prisons and hospitals, on my future travels, to supply their unfortunate and suffering inhabitants with the word of God. Accordingly, from St. Petersburg to this place, I visited five provincial prisons, which contained 515 of the most unfortunate of our race. In each cell or apartment, I commonly found one or more, who were capable of reading to their fellow prisoners. With tears of gratitude, they usually received the precious boon of God's word. In the twelve hospitals which I visited, I found 1015 sick, in every stage of the numerous diseases to which sinful man is here subjected. How precious was the gift of God's word to these sufferers! In every ward we usually left one, and sometimes two copies. In *three* poor houses, I found 486 aged and indigent, whom we also supplied with the bread of life—the treasures of divine love.

SOUTH SEAS.

Extracts from the Missionary Chronicle for December, 1818, received at the Office of the Religious Intelligencer.

By letters which have just arrived from the Brethren at Eimeo, dated December 1817, we have received the gratifying intelligence, that Messrs. Threlkeld, Barff, Darling, Bourne, Platt, and Williams, had all arrived safe at Eimeo, in the *Active*, on the 18th of November, 1817.

From these letters we learn that all the brethren and sisters, except Mr. Davies and Mrs. Orsmond, were well; that the general circumstances of the Mission, and of the islands, continued much the same as on the departure of the despatches of July and September, 1817; and that a separation of a part of the Missionaries in Eimeo, to distant stations in Otaheite and the Leeward islands, was expected shortly to take place, in consequence of the forward state of the vessel that had been built by the Missionaries, and the arrival of the abovementioned brethren, the total number being then sixteen.

The vessel, to which the Missionaries had given the name of *Haweis*, was expected to be launched in about three days from the date of the despatches, and to be ready for sea in three months from the time of her being launched; when it was intended that she should convey the Missionaries who might be designated to the Leeward islands, &c. to their respective stations, and afterwards proceed to Port Jackson. A captain had arrived in the *Active* to take command of the *Haweis*.*

Mr. Darling, in his letter of Dec. 8, 1817, says,

"I cannot close without noticing what has struck me with astonishment and delight—a whole group of islands, the inhabitants of which were a few years ago gross idolaters, now the

* By a subsequent communication to the Rev. S. Marsden, New South Wales, it appears that the Missionaries, assisted by Mr. Hunter and the crew of the *Active*, had succeeded in safely launching the vessel on the 10th of December.

professed worshippers of the living and true God, and Jesus Christ his Son! And could you but witness their assemblies, you would be constrained to say, Surely they are more than mere professors! I believe many of them are true professors! It may well be said of them, as it was of Paul, 'Behold they pray!' They have prayer meetings among themselves; the numbers that attend, and their apparent devotion, exceed what I ever saw. I believe there is scarcely a house where family prayer is not regularly performed. The captain of the vessel we came in has been round the island, and he informs me that at all the places where he called, there was a house of prayer; and that where he stopped all night, the people would not converse with him till after prayer. They are examples in this to thousands, who have been privileged with the gospel for many years.

Upon receipt of the supply of paper from the British and Foreign Bible Society, by the newly arrived Missionaries, it was resolved to extend the revised edition of the gospel by Luke, then printing, to 3000 copies.

When the accounts left the island Pomare was rejoicing in the intelligence just received, that his Queen had been safely delivered of a son on the 21st of Nov. in the island of Tataroa.

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Translation of a letter from Pomare, King of Otaheite, &c. to Mr. John Eyre, at Paramatta.

MOOREA, AFAREAITU, July 2, 1817.

Very good Friend,—May you be saved by Jesus Christ the true Saviour, by whom alone we can be saved.—The word of God has taken root (or made mightily to grow) in Tahiti, and also at Raiatea. There are none of these lands left but have received the word of the true God. There are not remaining so much as one of the base idols in any of these lands; they are totally destroyed (or demolished,) having been burnt in the fire. Jehovah alone is universally worshipped by the people of these countries. Je-

Jehovah himself caused his word to take root, and therefore it succeeds. It was not by our power or ability that it took root; for what ability have we? we have no power or ability. God himself is the supreme cause of his word being universally received in these lands. Now they are highly honoured by their having received the excellent word of the true God. Their obedience of the word of God has made them great, (or illustrious.) Verily we have ceased all our ancient bad customs; they are universally cast off. Stealing, fornication, infant slaughter, drunkenness, &c. &c. are all totally and universally abandoned. Perhaps there is still remaining much evil in man's heart not yet cast off, (or come to a dissolution,) but continues concealed within, in the hidden recesses of the heart. God only can so work as to cause its entire overthrow.

How is it that you are so attached to your residence at Port Jackson? Have you no thoughts towards Tahiti? Tahiti is now happy (or in a state of contentment.) My affection for you continues unabated, my good friend. Where does Mr. Youle reside? It is commonly reported, that he dwells in a remote country. Is it a true report? Write to me that I may know. Let me have all the information you can send; let me know all the news of Port Jackson; write to me particularly, that I may know. I have one small request to make, my good friend. Do not think unfavourably of me for it. Send me some paper and quills, a good quantity. You need not be careful of the quality of the paper. If it should be indifferent, send it, that I may proceed writing my dictionary. I have no paper to go on with my dictionary. I am writing a dictionary. I have two copies that I wish to go on with; but I find it difficult to arrange (or collect) words to complete my dictionary. Perhaps it will not soon be done.

Mr. Ellis, Mr. Crook, and Mr. Davies are preparing to publish the Bible. It is at Afareaitu where they are preparing. Monday, the 30th of June,

they began to make preparations. When they have finished making their preparations, they will publish the Gospel of Luke, the Psalms of David, the Book of Jonah and also of Job.—There is a great mortality this season. My wife Tarutaria is very ill. Perhaps she will die. The termination of life we know not. None but God knows. With him is life (or salvation.)

May you be saved by Jehovah, and by Jesus Christ our Saviour, by whom alone we can be saved.

KING POMARE, of Tahiti,
&c. &c.

For Mr. John Eyre.

INDIA.

Bellary.

A letter has been received from Mr. Reeve, dated Jan. 29, 1818, which states that the Lord has not left himself without witness in that place, especially among the Europeans.—More than fifty members have been added to the church within the last 18 months. 'You will rejoice,' says Mr. R. 'to hear that we have now the unspeakable pleasure of recognizing among our Societies the triple glory of Christendom—a Missionary Society—a Tract Society—and now a Bible Society; not confined to Europeans, we have two Africans and one Hindoo, who aid the funds with regular and liberal subscriptions.'

'Mr. Hands is preparing a long and interesting journal of his late extensive tour, which will be forwarded in the course of another month.'

CALCUTTA.

Extract from Mr. Keith's Journal, Calcutta, 1817.

April 10. This being one of the Hindoo holidays, a great number of people passed my house, with all their horrid din of idol music. On looking out, I saw a man dancing, with two cords through his sides, his head and neck adorned with flowers. Other parties followed, some of whom had iron rods, about half an inch broad and an inch and a half thick,

which they ran through their sides, and others through their tongues; they were of various lengths, some of them three and others six cubits long.

Mr. Keith earnestly requests more Missionaries. 'In my judgment,' he says, 'a hundred Missionaries would not be too many for Calcutta and its environs; they might all preach to different congregations at the same time.'

—
BERBICE.

MR. WRAY had a safe voyage to Berbice, where he arrived July 17, and has entered again upon his labours. The poor negroes welcomed his return, and again diligently attend his ministry. Many slaves on the estates long for instruction. The house in New Amsterdam, in which they meet for worship, is too small; a commodious chapel is therefore about to be erected.

We are sorry to hear that the excellent Judge of that district, who had impartially punished several persons guilty of cruelty to the slaves, has been removed by death.

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PERSIA.

The Prince Royal of Persia, with a design to protect the Christians in that country, has lately assembled a Divan at the populous city of Tauris, and proposed to them the following questions:—1. Was Jesus Christ a true prophet sent from God?—2. Are the laws contained in the gospel just? 3. Is it lawful to blaspheme these laws? The first two questions were answered in the affirmative; the last in the negative. These decisions have received a legal form; in consequence of which the Prince punished one of his domestics for insulting a Christian. We may therefore hope that Christianity will be fully tolerated in Persia.

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BAPTIST MISSION.

Extract of a letter from Dr. Marshman to Dr. Ryland, dated Feb. 15, 1818.

I now write merely to send you a half-finished copy of a "Review of

the Mission." The rest will follow, I hope, in a week; it may indeed reach you before this. My heart has been cheered beyond measure in writing it. The Lord is surely blessing the Mission, and that abundantly. He will plant the gospel in India. Four hundred baptized in these three years past; the gospel made known in twenty five stations, of which twenty are occupied by gifts he has raised up in India. What can he not do? Bless the Lord with us, and trust him evermore.

—
Mr. Phillips to Mr. Hinton; Samarang, January 1, 1818.

I arrived at Samarang on the 9th of November, and am now occupying the house which Mr. T. occupied, and in which he finished his course. To all human appearance, the cause of the Java Mission suffered severely when he was called away. Perhaps more Missionaries may here finish their course before much is done towards the conversion of the Javanese; but whether this may happen or not, is not our concern. To attempt to gain access into these strong holds of Satan is our duty; and if we should meet with death in the endeavour, it will be a pleasurable reflection in the moment when heart and flesh shall fail, to think that we have in any way laboured for God.

—
RELIGIOUS LIBERTY IN FRANCE.

From the Times Newspaper of the 25th of November, 1818.

A cause involving questions of the highest interests to our Protestant brethren in France, has just been decided in the superior court of Criminal Justice. The Mayor of the little town of Lourmarin, had ordered the inhabitants to cover the fronts of their houses with tapestry, in those streets through which the idolatrous mass was to pass, at what is called the "Feast of God." The Police of Gap fined Monsieur Roman, a Protestant, six franks, for refusing to obey the Mayor's edict. M. Roman appealed

to the Court of Cassation. The question was, "Can a citizen be compelled to hang out tapestry on the front of his house, while the external ceremonies of the Catholic worship are performing?" On this question the counsellors for M. Roman delivered the most correct sentiments upon the subject; declaring, that "all the constituted authorities had proclaimed the principle of religious freedom; and had completely separated questions of religion from those connected with civil and political rights." "The court, after a long deliberation, pronounced a judgment, said to be most *strongly worded*, by which it annulled the judgment complained of, and decided that the municipal authorities have no right to make a rule for constraining citizens to cover the fronts of their houses on occasions of religious ceremonies." Comparing the above decision with the spirit manifested towards the Protestants in France only three years since, we consider it a subject for congratulation to all who love our Lord Jesus Christ in sincerity, as the triumph of reason and religion over superstition and idolatry.

MISSION TO THE JEWS.

Extract of a letter from the Rev. N. Solomon, to the Rev. C.S. Hawtrey. St. Petersburg, Sept. 26, 1818.

My dear friend and brother—I have just received your kind letter, dated Aug. 31, for which I feel sincerely obliged to you. My heart is comforted with a communication from you, my dearest friend, and I rejoice to find, that your Committee takes a lively interest in the welfare of the numerous and long neglected Jews in the Polish territories. But the news that your Committee has kindly determined to make me their first Missionary in that country, has, I must say, produced an uncommon feeling within me. You say, "They wait for my reply, whether I am willing, in the strength of the Lord, to become so;" and, can I hesitate a moment, to enter into so honourable, so divine, and so

demanding an engagement, and to answer your question in the affirmative; "Here I am, send me," is, I trust, the ready language of my heart. But the new and awful responsibility that now revolves upon me, seems to lie *heavy* upon my mind—to become accountable to a British public for every step and action in that important cause—the importance of a Missionary employment in general, and the peculiar difficulties, temptations, duties, and consequences which are unavoidably attached to a *Jewish* mission, these, and similar thoughts present themselves, and I am apt to cry out, "Who is sufficient for these things." Such, my dear brother, is our corruption, that we are often more deeply impressed with a sense of our responsibility to men, than with the awful idea, that we shall all stand before the judgment seat of Christ to give an account of the things done in the body. We oppose our weakness to Almighty power, and we shrink back at the view of approaching trials and troubles, instead of meeting them in the strength of him, whose word and promise stand fast for ever, and whose faithfulness is from everlasting to everlasting. May I then be enabled to enter upon this work of faith and labour of love, sensible of my own inability, but strong in the Lord and in the power of his might; for this purpose, I would earnestly crave your unceasing prayer for your poor brother, as well as the prayers of your Committee, and of all who favour the dust of Zion.

Extract from the Philanthropic Gazette of Oct. 28, 1818. Hamburgh, October 16.

"A division has arisen among the Jews of this city, concerning the mode of celebrating the rites of their religion. A large party of them have fitted up a place of worship, resembling a Christian church, in which, though they insist that the Jewish doctrine alone shall be preached, they have adopted the exterior ceremonies of the Christians. This proceeding has

been strongly objected to by the rabbies and others of the sect, but hitherto in vain."

[We suppose, that this refers to the reformed Jews, who adopt a method of moral teaching and exposition, similar to that of Christians, and reject many of the traditions of the elders.]

NEW-YORK EVANGELICAL MISSIONARY SOCIETY OF YOUNG MEN.

The 2d Anniversary of this Society, was holden in New York, the 2d of December. In our last vol. we gave some account of this Society, and its successful operations. The 2d Report is still more interesting: but we can give only partial extracts, on account of its length.

The following Officers are elected for the ensuing year.

Mr. Horace W. Bulkley, *President.*

— Eleazar Lord, *1st Vice President.*

— Oliver Wilcox, *2d Vice President.*

— Pelatiah Peritt, *3d Vice President.*

— Eliphalet Williams, *Treasurer.*

Rev. Gardiner Spring, *Cor Secretary.*

Mr. Stephen Lockwood, *Rec. Secretary.*

— Richard J. Hutchinson, *Clerk.*

Rev. Philip M. Whelpley, Messrs.

Abijah Fisher, Simeon Hyde, Dr.

James C. Bliss, Messrs. Stephen P.

Brittan, Heman Averill, Alfred De

Forest, James R. Maltbie, George

Nixon, Anson G. Phelps, William

Couch, Thomas Webster, William

Luyster, *Managers.*

EXTRACTS FROM THE REPORT.

It is with lively sentiments of thankfulness and adoration, that the Directors are allowed once more to announce to the Society the progress of a work, to which they have increased testimony that the Father of Mercies imparts his favour.

Shortly after the Rev. SAMUEL C. AIKEN had commenced his labours within that portion of our city known by the name of *Corlaer's Hook*, he was unexpectedly invited to the pastoral charge of the congregation in Utica, and his relation to this Society, by mutual consent, dissolved. This station, however, appeared to the Board to be of such importance, that they directed the Rev. ELIHU W. BALDWIN,

who had been labouring as the Missionary of the Society in the vicinity of the Union Mission Church in Bankerstreet, to succeed Mr. AIKEN in that part of the city. Through the Divine blessing upon the indefatigable exertions of this Missionary, the Board consider what has taken place at Corlaer's Hook, as presenting some of the most interesting events of the year. One year ago, and that section of this favoured City was a moral wilderness.

Mr. BALDWIN commenced his labours here November 11, 1817, where he has habitually maintained three services on the Lord's Day, established several lectures and prayer meetings during the week, and generally devoted one half of every day to family visitations. It would be ungrateful not to mention that the Great Head of the Church has given Mr. BALDWIN some early fruit of his exertions among this destitute people. "Soon after my removal hither," says Mr. BALDWIN, "February, 1818, our little assemblies began to exhibit unequivocal tokens of the Divine presence. The professors of religion who attended them, were refreshed; became more animated in their Christian course, and more interested for the salvation of souls. Some few were brought to a painful sense of their departure from God; and, to use their own language, were a second time converted from the error of their ways. Nearly at the same time, several persons who had lived in utter thoughtlessness of God and eternity, were awakened to a sense of their awful depravity and of the everlasting destruction to which it exposed them. The work gradually increased till within a few days; since which time it has apparently come to a stand. As many as twelve persons afford satisfactory evidence of their having truly embraced the Lord Jesus Christ; and several others are under religious impressions. Attendance on the means of grace is still increasing; Christians appear to be on the alert; and we cannot but hope that this people may yet witness such a work of Divine grace as shall force even the enemies of religion

to exclaim, What hath God wrought!" In a communication of May 5, Mr. BALDWIN says, "Thus far the Lord has helped us. It is manifest to those who contrast the present moral condition of this neighbourhood with its character six months ago, that God has performed a work here which calls for the devout and grateful acknowledgments of his people. Its effects are by no means confined to those individuals who are, in the most important sense, its subjects. A religious influence is becoming gradually more apparent and extensive among those who are not truly pious. Christians of other denominations are excited to greater and more successful activity. The neighbourhood is acquiring a character which is inducing respectable and pious families to make it their place of residence; so that the hope is already indulged that this section of the city, will, within a short period, be numbered among the more favoured part of our Zion. Several instances of hopeful conversion have occurred since the date of my last communication, and a few individuals are now under religious impressions. The work is still silently and gradually progressive."

Some time in the month of February last, the Directors were called upon to give their advice as to the propriety of organizing a Church in this part of our City, and under the more immediate inspection of your Missionary.

Alluding to the establishment of this infant Church, Mr. BALDWIN says, "But the transaction which has of late excited the deepest interest here, is the formation of the Seventh Presbyterian Church in the City of New-York. This measure was long a subject of solemn consideration, and, we believe, of fervent prayer, previously to its being laid before the Board of Directors for their advice. Their decided opinion, while it confirmed existing impressions in favour of the measure, did not induce precipitancy in effecting it. Never have I, on any occasion, observed greater anxiety among Christians to know the will of

the Lord, or more apparent readiness to submit to it, however crossing to natural inclinations it might be, when known. The formation of this Church was effected in circumstances which tried men's souls. The state of things was such as almost necessarily to exclude the influence of worldly motives from the transaction, and to enforce reliance on the Divine protection and blessing. With reference to this subject, Wednesday, the 25th of March, was observed by us as a day of fasting and prayer. On this occasion a considerable number of people assembled when the reasons for forming a Church were stated at large, and the Divine direction was particularly supplicated. It proved a season of peculiar harmony and love. God appeared to affix his seal to what had already been done, and to encourage his people to take the decisive step. The following Friday was accordingly fixed upon for the formation of the contemplated Church. On that occasion, which, we trust, will be gratefully remembered, twelve persons having presented their certificates of regular dismissal from different Presbyterian and Congregational Churches, and expressed their desire to unite in forming a Presbyterian Church, proceeded to choose their officers, who were immediately set apart to their office, agreeably to the directions of the Form of Government of the Presbyterian Church in the United States. The Church being formed, nine persons were admitted from the world to their fellowship. It scarcely need be said, that the transaction was affecting. We trust, that God did vouchsafe his special presence, and that many hearts were filled with holy enjoyment."

If the formation of the first Christian Church in this section of the City was an interesting event, the first celebration of the Holy Supper could not be less so. "The little company of believers," adds Mr. BALDWIN, "drew around the table of their Lord in circumstances which somewhat resembled those of the first Christian Churches. An upper room was, indeed, all

that could be provided; but we have reason to believe that it was dignified with the stately presence of Immanuel. The place might have been justly named *Bochim*, for it was truly a place of tears." Since the formation of the Church at this place, nothing has occurred which should discourage the efforts of this infant people, or of this Missionary Society. To those who view the transaction with a benevolent spirit, there can be no other sentiment than that of high satisfaction in what has been done, and a confident persuasion that the Great Head of the Church will ratify it, as well by his gracious providence in this world, as by his final decision in the next. Thus far, indeed, facts warrant this confidence. At the present time, the Church consists of *forty members*; and the congregation has become so large as to have rendered it expedient and indispensable to attempt the erection of a house for public worship. With a very laudable commencement, on the part of the congregation, the Board, unwilling to leave this infant people to struggle under the pressure of such a burden alone, at their stated meeting, in May last, unanimously "resolved, that a subscription be opened immediately in aid of the Presbyterian Church at Corlaer's Hook, in erecting a place of worship in that vicinity; and that each member of this Board make it his duty to interest himself for the furtherance of this object." The Board are happy to state, that the subscription succeeded so far as to enable the congregation to commence the building in August. It is hoped, that, in a few weeks, they will be able to occupy the basement story as a place of worship for the winter; and that, by the continued liberality of the public, the whole may be completed early in the Spring. Speaking of the present state of this people, Mr. BALDWIN, in his last communication, says, "We enjoy much satisfaction in witnessing the Christian union and order which has thus far distinguished this little company. The Spirit of God is not yet removed from us. The

increase of the congregation keeps pace with that of the Church. Our meetings for worship are better attended than at any former period. In short, when I looked around me, and contrast the present circumstances of this people with what they were a year since, *I am* encouraged. The Lord hath done great things for us, whereof we are glad. Our Church has been received under the fostering care of the Presbytery, and impressions, favourable to religion, made on a large and most important section of this growing City, which, we hope, will go down to succeeding generations; and, to crown the whole, the little clouds which rose, and poured upon us their mercy-drops, still linger in our sky, and seem to be collecting for a still more refreshing shower." In reviewing what has been done through their feeble instrumentality, in this portion of our city, the Board may well say, "It is the Lord's doing, and marvellous in our eyes."

REVIVALS OF RELIGION

Extract of a letter from the Rev. William Andrews, pastor of the Presbyterian Church in Danbury, Conn. dated Sept. 30th 1818.

Though nothing very interesting as to religion has taken place among my people the past year, yet in several societies in this vicinity, I am happy to state, the reverse is the fact. About the beginning of last March there commenced an unusual attention to religion in the town of Carmel, state of New-York. It commenced in the Presbyterian Church; from thence it extended into the Baptist society, where it is very powerful. It is stated, that one hundred and forty have been added to the Baptist Church in that place. This cloud of mercy took a northward, or rather a north-eastward direction, and a work commenced in the Baptist society at Patterson. A few weeks only elapsed before the cloud moved onward to the Presbyterian society, and seemed to burst

upon them. I was there three weeks after the work began. It was a most interesting work. The people there mentioned a particular Sabbath, which would long be remembered by them. Two young men, who had been deeply distressed for several days, but who had obtained relief during the morning service, as soon as this service closed, rose and began to tell, one after another, what the Lord had done for their souls. Most of the congregations had not even heard of their seriousness. It was, therefore, sudden and surprising, and, as the spirit would have it, convincing; for what was said went to the heart. In a few minutes after they began to speak, the congregation was filled with the deepest distress. Many, who had come to meeting perfectly stupid, and remained so during the morning service, were now crying out under a sense of their guilt. Several told me that they were now, for the first time, overwhelmed with a view of their iniquities, and seemed almost involuntarily to cry aloud for mercy. A tide of conviction seemed at this time to roll over the congregation. Sharp were the arrows of the Almighty in the hearts of the King's enemies. In three weeks, more than 50 were made hopeful subjects of Divine grace. From Patterson the work spread south, and became general in the town of South east. In the latter place, it has been more gradual than in most of the other places. New-Fairfield was the next town that the Lord was pleased to favour with his special presence. In this place, as you must have known religion was in a very low state. The house of God was almost forsaken. The Church was very small, and the few who did belong to it hardly exhibited symptoms of life. But the Lord has rebuilt this waste place of Zion. Thirteen were received into the Church the first Sabbath in September, twenty more will be received next Sabbath, sixty or seventy have obtained hopes. For two months, I suppose meetings have been held nearly every day at the meeting house. For sometime, it was hardly possible

to find a thoughtless sinner in New-Fairfield.

CUMBERLAND SYNOD.

Extracts from the Minutes.

Agreeably to appointment, your Committee report, that in general, religion is in a more flourishing state than heretofore. There has been a very particular attention given to the preaching of the Gospel; and more than ordinary exertions have been made for the advancement of the Redeemer's Kingdom. Preachers and people, men and women, parents and children, manifest a willingness, attended with corresponding exertions, to come to the help of the Lord against the mighty. Many Institutions have been formed for the support of missions and other useful purposes. There appears to be a considerable increase of candidates for the holy ministry, as well as an increase of members and congregations. Missionaries have laboured by day and by night; the Cross of Christ has been the subject of discourse; and in his name and language they have stood and cried, "If any man thirst, let him come unto me and drink." And glory be to God, that he hath so fulfilled his promise, that their labours have not been in vain.

In the Nashville Presbytery the good work of the Lord has been remarkably manifested in several congregations and neighbourhoods, chiefly in Sugs Creek, Flat Creek, and Bradlies Creek congregations. About 88 persons have professed religion, and several adults have been baptized in the bounds of the Presbytery since last session of Synod. In the Elk Presbytery the work has been nearly general, but more visible displays of God's grace have been manifested on parts of Duck River, and on Cain Creek of Elk River. In one neighbourhood on Cain Creek, a Society has been lately organized, consisting of 90 members, mostly of young converts. About 50 adults have been baptized in the bounds of the Presbytery, and about 170 have professed religion.

In the Logan Presbytery the work has been general; yet the citizens of Russelsville and its vicinity have been favoured in the most remarkable manner. About 40 have been baptized, and about 262 have professed religion. Making in the aggregate, in the bounds of Synod, about 100 adults baptized, and upwards of 500 converts, since last session. For this there has no doubt been joy in Heaven last year, and joy on earth. Yet not unto us, nor unto us, O Lord, but unto thy name, be the glory.

ROBERT DONNELL, *Clerk.*

From the Recorder:

Extract of a letter from a Gentleman on a visit at Charleston, S. C. to a Lady in Boston.

"I have found out many excellent 'disciples' here—true counterparts of some that I know in Boston; they have different names, but the same spirit—they love to meet and pray and praise. They animate and comfort one another; but they are wretchedly ignorant of the great things that are going on in different parts of the world. Among others, I have met with an old gentleman and his wife, who have lived together more than half a century, like Zecharias and Elizabeth, walking in all the statutes of the Lord blameless. They have had eight children; but buried seven, and yet are joyful in the midst of their tears, saying, 'the Lord hath done it.' I have spent some delightful hours with them, while a room full of orphan grand-children have seemed to divert and soothe the anguish of the parental heart, by the innocent hilarity of their looks and prattles. I have rarely seen the practical influence of piety more strongly marked—nor the spirit of Christianity more completely triumphant over the principles of natural affection. They seem to feel that all they possess is God's, and not their own; they live by faith and not by sight; they look at heaven, and almost believe themselves there. Such an old age is not less desirable than rare—it is the legitimate fruit of early, sincere, and persevering piety. O that such an old age, if we are spared, may be yours and mine!

Are any of your dear children yet following Christ? I hope they will not put off repentance till a future day—not one moment. I remember them all; and agreeably to your request, endeavour to pray to them daily. I think they *must*, they will come to Christ, and then they will know something about real happiness; but not before. O, my friend, I think I can enter into your feelings towards your children; for I remember well the emotions created in my breast, before I was ten years old, by the solemn addresses of my dear departed mother; I saw her anxiety, and

though I did not give her the pleasure of seeing me what she wished, I never forgot her counsels, and long after her death, felt their influence. I mention this, to encourage you to take your children apart, and converse with them separately, and pray with them; they will never forget it, and should God remove you early to himself, you will leave them impressed deeply by the fact of your concern for their spiritual interests, and the recollection of your admonitions will prevent them from wickedness and inspire them with an awe of God, in all situations.

"I have this week visited the bed of a dying Christian. I conversed with her freely, and found her faith not only strong, but wellfounded. She had nothing enthusiastic about her, and seemed to have her will swallowed up in God's. Her own guilt and unworthiness lay fairly before her; she turned away from the sight of it, not to find how good she had been, but how excellent is Christ! He was the theme of her song; and her delight in him seemed to arise from the view she had of him as a Deliverer from the dominion of sin; 'O (said she) I am willing to live, if God wills it; but if it can be, I wish to depart and be with Christ, where I shall sin no more, and sorrow no more.' It was a new lesson to me, and I hope a salutary one; it taught me the necessity of a life of holiness, in order to a peaceful and triumphant death bed; it taught me to value Jesus, as 'the chiefest among ten thousand, and one altogether lovely.' Why are we so backward to live *entirely* for God? Why so prone to depart from him, and seek our pleasures in the same follies that engage the hearts of the children of this world?

CONCORD SABBATH SCHOOL.

From the Recorder.

Mr. Willis,—The writer of this would avoid, on the one hand, every thing that might appear ostentatious, and on the other, whatever might reasonably be thought a concealment of useful facts and salutary examples. Most of the accounts of Sabbath Schools, which I have read, have appeared to me too particular, and to have a tendency to inflate the minds of children with worldly pride and ambition unfriendly to the impressions of truth. In this opinion I may be erroneous, and my mind is open to conviction. With present impressions, I shall give a brief account of the Sabbath Schools in Concord, Mass.

Early in June last, a large school of about 130, was opened, classed, and instructed by eleven instructors, four males and seven females, superintend-

ed by the Grammar School-Master, and under the inspection of a large Committee, chosen for the purpose. The behaviour and progress of the scholars in general were highly pleasing and commendable; and the beneficial effects were evident. They were taught in Catechisms, Cummings, Questions, the Bible, Psalms and Hymns. Religious and moral instruction adapted to the ages and capacities of the scholars was given. And it was pleasant and animating to see among them about 20, who might more properly be called youth than children. On a comparison of the general and individual attainments of the scholars in this town, with the attainments in other towns, as published, the children have no reason to blush, nor to be reluctant to future exertions.—Several ladies still continue to teach, at their respective homes; and a goodly number appear happy in attending. In some of the distant parts of the town, individuals have attempted to teach schools on the Sabbath; but it was found that it was too fatiguing for many of the children to return from public worship and attend the school. It is expected, when the spring shall open, there will be more general and increased attention to this excellent mode of instruction. To me it is matter of regret and wonder, that any religious person, or parish, should oppose, or even neglect, Sabbath Schools; especially since the experiment has been made, and the benefit is so generally acknowledged. I know of but one serious objection to this plan of communicating useful and religious knowledge to the rising generations: it is the difficulty of procuring suitable instructors in many places. Connected with this objection are the ill consequences of improper instruction by unqualified teachers. In common learning, it is admitted, that a bad method of teaching the first rudiments may be really injurious. Very much must be undone by the next instructor before any valuable progress can be made. And thus it may be in moral instruction; a wrong bias may be

given, both as to matter and manner. But shall we therefore neglect our children, and withhold from them needed instruction in the most promising method that has been devised? As well might parents say, we will send our children no more to reading and writing schools, because they have not been taught properly at the beginning. Let there be care in the selection of instructors in proportion to the magnitude of the object, and let God be piously sought and trusted for his blessing. If in some places persons well qualified and willing to do the service cannot be found, the minister might himself attend, at least frequently, and in a familiar, serious, and pious manner, teach and counsel the lambs of his flock, who would cheerfully collect around him, and with respectful attention receive instruction from his lips.

A Friend to Sabbath Schools.

WESTERN EDUCATION SOCIETY.

The Utica Gazette mentions, that the Annual meeting of this Society was held in that town on the last Day of December. The sermon delivered on the occasion by the Rev. Dr. Norton, the Report of the Directors and an Address to the public, are all to be published in a pamphlet. The donations of the Society already amount to more than \$30,000, and 28 young men are at present receiving support from the funds of the Institution.—*N. Y. Spectator.*

The Female Tract Society of Thompson and Killingly have presented the Rev. Daniel Dow, Pastor of the Consociated Church in Thompson, the sum of \$30 to constitute him a life-member of the American Bible Society.

METHODIST SOCIETIES.

By the minutes taken at the Annual Conferences for the year 1818, it appears that the number of members of the Methodist Church, white and coloured, in the United States, are 229,627—the increase since last year 4774. The whole number in the world is estimated at 467,580, besides itinerant preachers, who are estimated at 1592. The local preachers, whose stations are not appointed by Conferences, are about 5000.

EDUCATION SOCIETY.

The Treasurer of the Education Society has received from Dec. 1, 1818, to Feb. 1, 1819, the following sums, to wit:

From the Female Benevolent Society in Stratford,	\$21 50
From the Young Ladies' Sewing Society, Stratford,	78 50 \$100
From the Female Cent Society of Middlebury, by Rev. Mark Mead,	7 75
From Rev. Mark Mead, his annual subscription,	1
From Wethersfield Female Cent Society, by Miss Ann Marsh, their treasurer, through Rev. Dr. C. Chapin,	32 52
From a friend, by Mr. Nathan Whiting,	3
From Rev. Wm. Bonney, treasurer,* by Col. Wm. Lyon,	9
From a young lady in Virginia, by Mr. Baxter Dickinson,	3
From the Female Education Society in the 2d Society, Milford, by Rev. J. Clark,	8 36
From same to constitute Rev. J. Clark a member for life,	20
From two persons, Farmington, by Deacon Samuel Richards,	2
From Rev. S. W. Stebbins, a contribution, by the children of Miss R. Hotchkiss' school, in West Haven,	1 25
From Mrs. Mary Woodbridge, the subscription of a number of ladies in Hartford,	75 75
Of this sum, 20 dollars was directed by the donors to be applied to constitute the Rev. Mr. Hawes, Minister of the 1st Society in Hartford, a member for life,	
From the same, the annual contribution of a small prayer-meeting of aged Females, in Hartford,	10
From Wm. W. Ellsworth, Esq. by Professor Goodrich,	5
From the Female Cent Society, West-Hartford, by Rev. Dr. N. Perkins,	7
From a few Females in Westbrook, united for social prayer, by Miss Nancy Lay,	10
From Rev. Professor E. T. Fitch, a second sum of \$10 to constitute him a member for life,	10

\$305 63

S. TWINING, Treasurer.

New-Haven, Feb. 1, 1819.

From the London Baptist Magazine.

THE CONTRAST.

I have been lately reading a fourpenny pamphlet by the Rev. Mr. Upton, on the utility of Bible Associations, addressed to the inhabitants of the parish wherein he resides. It con-

* Of what society Mr. Bonney is the treasurer I was not informed, and therefore could not give that Society credit for the money received from him.

tains a number of anecdotes, amongst which are accounts of the death of two very different persons. One of them was an amiable young man, whose affable manners and highly cultivated understanding endeared him to all with whom he was acquainted, but to whom the Son of Man came at an hour when he expected him not. The other was a pious clergyman, who being prepared for death, met the king of terrors with composure and serenity.

The former was a *medical student* at a Scotch university. He cried out, "Charles, my friend, eternity! eternity! Whither! O whither, shall I fly?" His friend endeavoured to tranquilize him, by reminding him of his amiable qualities. But, with a bewildered look, he grasped his hand, and replied, "Is there not a righteous Judge, who has denounced eternal death on every sinner who violates his law in a single point? and is there a command which I have not broken? or an offer of mercy which I have not rejected? How then can I escape His wrath who has declared that sinners shall be *for ever* banished from his presence? Oh, Charles, the world has deceived me, and ruined me for ever. Its votaries endeavoured to infuse infidel principles into my mind --- Believe me, Charles, a depraved heart is the only solid objection to the contents of the Bible." The remainder of his discourse was expressive of the greatest wretchedness. He exhorted his friend to "hasten to the Lamb of God, who taketh away the sin of the world; and concluded with these words, "Turn from your unhappy friend, who is about to appear at the bar of that Being, who, to every despiser of his salvation, is a consuming fire." About midnight he entered an eternal world.

The night before the *clergyman* died, he said to his friends, amongst many other things, "I am happy in the prospect of death. Though my family at this time want a father's care, yet with Christ I confidently trust my soul, my family and my people. Charge my people to cleave to the Lord with all purpose of heart, and they will find the blessed effects of it in life, and the comforts of it in the prospect of death."

Thus, the end of the wicked is trouble; of the righteous, peace.

SELECT SENTENCES.

By making the thoughts of death familiar to us, it greatly helps to take off that terrible appearance in which it is viewed by vulgar minds.

My life is full of misery, and I have but a few days to live: Happy miseries that end in joy; happy joys that have no end; happy end that ends in eternity.

Nothing is more ridiculous than to be serious about trifles, and to be trifling about serious matters.

POETRY.

LINES ON A DEPARTED SAINT.

Yonder, in the clay-cold bed,
 Rests a Pilgrim's weary head:
 But the spirit is above,
 Dwelling with the God of love.
 Staff and sandals laid aside,
 When he came to Jordan's tide,
 On the bank he trembling stood,
 As he view'd the parting flood;
 But a refuge found in pray'r,
 From his chilling doubts and fear.
 For a guardian angel came,
 Sent in God his Father's name,
 To conduct him to that rest,
 Which in Heaven awaits the blest.
 Cheer'd, he ventur'd through the flood,
 Trusting in a faithful God.
 Soon he reach'd the happy shore,
 And we saw his face no more.
 But we thought we heard him sing,
 "Glory" to our heavenly King;
 Whilst the raptures of his lyre,
 Filling Hope with strong desire,
 As she list'ning caught the sound,
 Standing on this lower ground,
 Made her long to soar away,
 To the realms of perfect day.

Bap. Mag.

DONATIONS TO MR. HYDE.

Since our last notice, we have received for Mr. Hyde, \$16 from Lisbon, and \$1 from a lady in Bridgeport, aged 78 years, accompanied by an excellent pious letter, which we shall forward to Mr. Hyde.

Some who have felt "be ye clothed and be ye warm," have satisfied themselves by saying, that they did not know who Mr. Hyde was—perhaps he is not deserving of all this charity! We have before expressed an opinion that the case of Mr. Hyde, and the station he occupies, merited the attention of the Board of Foreign Missions, or of some society that would take him under its protection: but, until this is done, we wish not to check that generous sympathy which has relieved and comforted a needy brother, who, we believe, is fully deserving the confidence reposed in him; and, at the same time, afforded to many a pleasure that the world can neither give nor take away.

The following extracts of letters may tend to satisfy those who have given to Mr. Hyde, that their charity is not bestowed on an unworthy object.

To the Editor of the Religious Intelligencer.

DEAR SIR—The readers of your valuable weekly publication in this section of the State, have felt a particular interest in the information which is given of the situation of Mr. J. B. Hyde, who is among the Seneca Indians. Mr. Hyde is a native of this part of the State. We, the subscribers to this letter, are of the number of his old acquaintance and friends. We have

therefore, felt it an imperious duty to do something for his relief and comfort, while he is labouring with so great embarrassments in that benevolent work, which we hope we love. Accordingly, we have called upon a few of his and our acquaintance, and have been able to collect for him, the trifling sum of \$16. We wish to make you, dear sir, the organ of communicating it to Mr. Hyde, with the letter which encloses it. We think we take a double satisfaction in assisting him in his present circumstances; and, at the same time, contribute our mite in building up the cause of our blessed Redeemer, in the hearts of our red brethren.

We remain, Dear Sir, your affectionate brethren in the Lord,

BARNABAS HUNTINGTON.

JOEL HYDE.

Lisbon, Jan. 25, 1819.

Extract of a letter, dated Buffalo, Jan. 21, 1819.

I would just mention that brother J. B. Hyde and family are well, and the cause is prosperous in that place. I had the pleasure of bearing your kind letter, (containing the charity of the brethren at New-Haven) to that man who has worn out the prejudices of that Heathen Nation, by his daily life and conversation.

I am, Sir, yours in the best of bonds,

J. S. HUDSON.

ANECDOTE.

Communicated for the Religious Intelligencer.

A Clergyman belonging to Connecticut, not long since, being in a neighbouring state, fell in company with a young man whom he observed swore profanely. The Clergyman reproved him. After some little conversation had passed between them on the subject, the young man made an apology for his profane language, by saying, "I AM A UNIVERSALIST." The excuse of this youth for his impious speeches, fully confirms one weighty objection, which has been made by orthodox people, against the scheme of universal salvation; i. e. that it opens an effectual door for licentiousness. It also affords a conclusive proof, that this sentiment originated from the old serpent, who has the character in sacred writ, of being "a liar from the beginning," and who by preaching the same false and destructive doctrine, to our first Parents in Paradise, procured their apostacy; which has involved their numerous posterity in total depravity, guilt and wretchedness. And this grand deceiver knows, by long experience, that nothing further is requisite, to effect the final and everlasting ruin of sinners, than to persuade them to settle down upon this fallacious belief, that "all men will be finally happy;" whether they serve God, or Mammon!

RELIGIOUS INTELLIGENCER,

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BY NATHAN WHITING,

NEW-HAVEN.